hasten to that state where when asleep, he desires no more
desires and dreams no more dreams.
" (20) There are in his body the veins called Hita,
which are as small as a hair divided a thousand fold, full of
white, blue, yellow, green and red. Now when, as it were,
they kill him, when, as it were, they overcome him, when,
as it were, an elephant chases him, when, as it were, he falls
into a well, he fancies, through ignorance, that danger which
he (commonly) sees in waking. But when he fancies that he is,
as it were, a god, or that he is, as it were, a king, or I am
this altogether ", that is his highest world.
(21) This indeed is his (true) form, free from desires, free from evil, free from fear. Now as a man when
embraced by a beloved wife, knows nothing that is without,
nothing that is within, thus, this person when embraced by
the intelligent (pragna) self, knows nothing that is without,
nothing that is within. This indeed is his (true) form, in
which his wishes are fulfilled, in which the self (only) is his
wish, in which no wish is left,—free from any sorrow.
(22) Then a father is not a father, a mother is not a
mother, the worlds not worlds, the gods not gods, the Vedas
not Vedas. Then a thief is not a thief, a murderer

not a
murderer, a Chandala not a Chandala, a
Paulkasa not a
Paulkasa, a Sramana not a Sramana, a Tapasa
not a Tapasa.
[1] He is not followed by good, not followed
by evil, for he has
then overcome all the sorrows of the heart.
" (23) And when (it is said that) there (in the
sushupti)
he does not see, yet he is seeing, though he
does not see.
For sight is inseparable from the seer, because
it cannot
perish. But there is then no second, nothing else
different
from him that he could see.
" (24) And when (it is said that) there (in the
sushupti)
he does not smell, yet he is smelling, though he
does not
smell. For smelling is inseparable from the
smeller, because